Some FEW of the

QUAKERS

MANY

Horrid *Blaſphemies, Hereſies,*

AND THEIR

Bloody Treaſonable Principles,

Deſtructive to

GOVERNMENT.

Deliver'd to the Members *of Both* Houſes, *of the* LORDS *and* COMMONS.

In the Month of *March*, 169$\frac{8}{9}$.

I. *Concerning the Holy* Trinity.

THE *Scriptures* do not tell the People of a *Trinity*, nor *Three Perſons*; but the *Common-Prayer-Maſs-Book* ſpeaks of *Three Perſons*, brought in by the Father the *Pope*. *George Fox his Great Myſtery*, p. 246.

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William Penn, his Sandy Foundation. p. 12, 13, 14, 15.

That Frequent, but *Impertinent Diſtinction*, that *God* is *One* in *Subſtance*, but *Three* in *Perſons* or *Subſiſtences*. —A moſt *Abſurd Blaſphemy*. —They, the *Trinitarians*, muſt neceſſarily Conclude their kind of *Trinity* a *Fiction*.

Since the *Father* is *God*, the *Son* is *God*, and the *Spirit* is *God*, (which their Opinion neceſſitates them to Confeſs) then unleſs the *Father*, *Son*, and *Spirit*, are Three diſtinct *Nothings*, they muſt be Three diſtinct *Subſtances*, and Conſequently Three diſtinct *Gods*.

If each *Perſon* be *God*, and that *God* Subſiſts in *Three Perſons*, then in each *Perſon*, are *Three Perſons* or *Gods*: And from *Three*, they will increaſe to *Nine*, and ſo *ad Infinitum*.

And here I am alſo willing to Over-look *Finiteneſs* in the *Father*, *Son*, and *Spirit*, which this *Doctrine* muſt ſuppoſe.

Much more might be ſaid to Manifeſt the Groſs *Contradiction* of this *Trinitarian* Doctrine, as *Vulgarly* Receiv'd.

It is requiſite I ſhou'd inform the Reader concerning its *Original*: Thou may'ſt aſſure thy ſelf, it's not from the *Scriptures*, nor *Reaſon*, ſince ſo expreſly *Repugnant*. —It was *Conceiv'd* in *Ignorance*, *Brought forth* and *Maintain'd* by *Cruelty*. —It hath obtain'd the Name of *Athanatian*, from *Athanatius* [ſo he Spells *Athanaſius*] an *Opiniated* Man, becauſe ſuppos'd to have been moſt concern'd in Framing that *Creed* in which this *Doctrine* is Aſſerted.

[The *Contents* of the *Section*, p. 16. are in theſe words] *The Vulgar Doctrine of Satisfaction, being Dependent on the Second Perſon of the Imagin'd Trinity, refuted from Scripture.*

George Whitehead, and 3 other *Quakers*, in their Book, Intituled, *Iſhmael and his Mother caſt out.* p. 10.

Here is the *Three Perſons* thou Dreams of, which thou wouldſt Divide out of *One*, like a *Conjurer*.

He [*i. e.* Mr. *Townſend* a Miniſter in *Norwich*, againſt whom they Diſputed] is ſhut up, with the *Three Perſons*, in *Perpetual Darkneſs*, for the *Lake*, and the *Pit*.

Act of Toleration.

Provided always, and be it further Enacted by the Authority aforeſaid, That neither this Act, nor any Clauſe, Article or Thing herein contained, ſhall Extend, or be Conſtru'd to Extend to give any Eaſe, Benefit, or Advantage to any Papiſt, or Popiſh Recuſant whatſoever; or any Perſon that ſhall deny in his Preaching or Writing, the Doctrine of the Bleſſed Trinity, as it is Declared in the aforeſaid Articles of Religion.

In the *Yearly Epiſtle*, given forth by the *Yearly Meeting* of the *Quakers* in *London*, *An.* 1696. Aſſembled from all the *Counties* of *England* and *Wales*, by their *Repreſentatives* regularly Choſen, as alſo from *Scotland*, *Ireland*, *Holland*, ſeveral Parts in *Germany*, and many Countreys of our *Plantations* in *America*, the *Quakers* are afreſh Enjoin'd to *Hold up the Holy Teſtimony of Truth, which has made us* (ſay they) *a People to God, and Preſerved us ſo unto this Day; And that in ALL THE PARTS OF IT; for Truth is One, and Changes not: And what it Convinced us of to be Evil in the Beginning, it Reproves ſtill.*

And in ſeveral of their late Books, they ſtifly Maintain, That they are not *Changed* in any Point of *Doctrine:* And that they will ſtand by the *Teſtimonies* of their *Ancient Friends*, as being All given forth by the immediate Dictates of the *Holy Ghoſt*. And they have Inſerted a long Paragraph in the *Poſt-Man*, Num. 568. upon occaſion of the late Conference at *Weſt-Deerham* in *Norfolk*, wherein are theſe words, *The Quakers not queſtioning but to Acquit their Ancient Friends, and their Writings, from thoſe Black Charges, not being Conſcious of Deviating in Any ONE POINT of Doctrine, from what they firſt held.*

II. *Con-*

II. *Concerning Christ our Blessed Lord.*

William Penn his *Serious Apology.* p. 146.

That the *Outward Person* which *Suffered*, was properly the *Son* of *God*, we Utterly Deny.

Sword of the Lord Drawn. p. 5.

Your *Imagined God* beyond the *Stars*, and your *Carnal Christ*, is Utterly Deny'd. ——To say this *Christ* is *God* and *Man* in *One Person*, it is a *Lie.*

Great Mystery. p. 250.

The *Devil* was in thee, thou say'st thou art Saved by *Christ* without *thee*, and so hast Recorded thy self to be a *Reprobate.*

Will. Bayly's Works. p. 307.

What was his (*Christ's*) Person, being *Mean* and *Contemptible* to them (his *Disciples*) more than another Person?

Sandy Foundation. p. 20.

That *Finite* and *Impotent* Creature, [speaking of *Christ.*]

Ed. Burrough his Works. p. 273.

The *Sufferings* of the People of God (*Quakers*) in this Age, is *Greater* Suffering, and more *Unjust*, than in the Days of *Christ*, or of the *Apostles.* ——What was done to *Christ*, or the *Apostles*, was chiefly done by a *Law*, and in great part, by the *Due Execution* of a *Law.*

Solomon Eccles his *Letter* to *Rob. Porter.*

The *Blood* of *Christ* was no more than the *Blood* of another *Saint.*

Will. Penn his *Guide Mistaken* p. 25.

Christ *Co-essential* and *Co-eternal* with his *Father*, &c. of being made *Man*, of his *Dying* for our *Sins*, *Rising* and *Ascending* into *Heaven*, &c. *Confused Babble*, and by *Rote Canting*, *By-paths* of *Vain Tradition* and *Invention*, *Romancing*, *Dark Results* of *Factious*, and *Corrupted Councils*, &c.

G. Whitehead his *Truth Defending the* Quakers. p. 22.

Christ's coming in the *Flesh* was but a Figure, [*i. e.* a *Figure* or *Type* of the *Inward Christ*, or *Light within.*]

Will. Penn in his *Christian Quaker.* p. 97.

One *Outward thing* cannot be the proper *Figure* or *Representation* of another, ——the *Outward Lamb* shews forth the *Inward Lamb.* [i. e. *the Paschal Lamb was not the Figure or Type of the Outward Christ, but of the Light within, of which Christ himself was but a Figure.*]

G. Whitehead his *Light and Life of Christ within.* p. 38.

The *Quakers* see no need of Directing Men to the *Type*, for the *Anti-Type*, nor yet to *Jerusalem*, either to *Jesus Christ* or his *Blood*——And where doth the *Scripture* say, the *Blood* was there shed for *Justification*?

People

People must seek their *Saviour* above the *Clouds* and *Firmament*, contrary to the Righteousness of Faith, *Rom.* 10. 6. Another while, they must look to *Jerusalem* for *Justification*, to the *Blood* that was there *Shed*, contrary to *Deut.* 30. 13, 14. and *Rom.* 10. *Ibid.* p. 61.

And indeed this, [i. e. *Justification* by that] we *Deny*, and *Boldly Affirm* it, in the *Name* of the *Lord*, to be the *Doctrine* of *Devils*, and an *Arm* of the *Sea* of *Corruption*, which does now *Deluge* the *whole World*. G. *Whitehead*, and *Will. Penn* their *Serious Apology*. p. 148.

Faith in *Christ*'s outward *Manifestation*, has been a *Deadly Poison*, these *Later Ages* have been *Infected* with. *Will. Penn* his *Quakerism a new Nick-name for old Christianity*. p. 6.

And since they believe that *Outward Appearance*, [*i. e.* of *Jesus* at *Jerusalem*] they need not *Preach* what is not to be *Again*. *Ibid.* p. 12.

So when you come to know this [*viz.* the Operation of *Christ*, or the *Light within*] you will *Cease* remembring his *Death* at *Jerusalem*, and will come to see how he hath been *Crucify'd* in you. *The Doctrine of Perfection Vindicated*. p. 19.

So all *Christendom* hath talked long enough of *Christ*'s *Flesh* and *Blood*. G. *Fox* his *Several Papers, for the Spreading of Truth*. p. 59.

Not to *Jesus* the Son of *Abraham*, *David* and *Mary*, Saint or Angel, but to God the *Father*, all Worship, Honor and Glory be given. *Will. Shewen* his *Treatise concerning Thoughts and Imaginations*. p. 37.

Can *Outward* Blood *Cleanse* the *Conscience?* [He speaks of the *Outward Blood* of *Christ*, which tho' the *Quakers* do Deny to have any *Virtue* or *Efficacy*, towards *Cleansing* of the *Conscience*, yet they Attribute this to *their own Blood*, which they Deny to the *Blood* of *Christ*. For speaking of their own *Sufferings*, and the Shedding of *their Blood* (which was never done in *England*, unless some Boy gave them a *Bloody Nose*) they say thus to those whom they call'd their *Persecutors*.] *Isaac Pennington* his *Questions to the Professors*. p. 25.

That you will by no means be thence *Cleansed* (i. e. *from the Guilt of the* Quakers *Blood*) but by the *Same Blood*, which you so Cruelly Shed. *The Guilty Clergy-Man Unvailed*. p. 17.

If there be any other *Christ*, but he that was *Crucify'd WITHIN*, he is the *False-Christ*. —*Devils* and *Reprobates* make a talk of him *without*. G. *Fox* his *Gr. Mystery*. p. 206.

[They make *Christ* not to be any *Person*, but only a *Principle* in the *Heart.*]

Will. Penn his *Christian Quaker.* p 97.

Christ's Body, or what he had from the *Virgin*, ſtrictly Conſider'd as ſuch, was not the *Seed.* [*i. e*, the *Seed* of the *Woman*, promiſed *Gen.* 3. 15.] It is clear from hence, The *Serpent* is a Spirit: Now nothing can Bruiſe the Head of the *Serpent*, but ſomething that is alſo *Internal* and *Spiritual*, as the *Serpent* is: But if that *Body* of *Christ* were the *Seed*, then could he not Bruiſe the *Serpent's* Head in All, becauſe the *Body* of *Christ* is not ſo much as in any One: And Conſequently, the *Seed* of the *Promiſe* is an Holy and Spiritual *Principle* of *Light*, *Life*, and *Power*, that being Received into the *Heart*, Bruiſeth the *Serpent's* Head.

Id. His *Addreſs to Proteſtants.* 2 Edit. *An.* 1692. p. 118, 119.

Let us but ſoberly Conſider what *Christ* is, and we ſhall the better know, whether *Moral* Men [tho' *Heathen*] are to be reckon'd *Chriſtians.* What is *Christ* but *Meekneſs*, *Juſtice*, *Mercy?* &c. Can any then Deny a *Meek* Man to be a *Chriſtian?*

III. *Concerning the Holy Scriptures.*

Joh. Whitehead his *Quakers Refuge.* p. 17.

Whether the Firſt *Pen-Man* of the *Scriptures* was *Moſes* or *Hermes?* Or whether both theſe are not one? Or whether there are not many Words Contain'd in the *Scriptures*, which were not ſpoken by the Inſpiration of the *Holy Spirit?* Whether ſome Words were not ſpoken by the *Grand Impoſtor*; ſome by *Wicked* Men; ſome by *Wiſe* Men, ill *Apply'd*; ſome by *Good* Men, ill *Expreſs'd*; ſome by *Falſe Prophets*, and yet *True*; ſome by *True Prophets*, and yet *Falſe?* &c.

G. Fox his *Gr. Myſtery.* p. 246.

The *Scriptures* are not the *Word of God.*

Ibid. p. 225.

[Yet he ſays of his own Writings] *To you all, This is the Word of the Lord.*

Will. Penn, & *G. Whitehead* their *Serious Apology.* p. 49.

The Queſtion being ask'd the Quakers, *Do you eſteem your Speakings to be of as great Authority as any Chapter in the Bible?* The Anſwer is in theſe Words, *That which is ſpoken by the Spirit of Truth in any, is of as Great Authority as the Scriptures and Chapters are, and Greater.*

The

The *Scripture* is not his (*God's*) Voice. —Theſe are in ſome things *Fallible*, and ſo not fit to be the *Rule*. But the *Light* of *Chriſt* in the *Heart*, —This is *Infallible*, the only *Guide*, *Law* and *Rule*—in the *Spirit*, and not in the *Letter*, which is *Fallible*. *Sam. Fiſher* his *Meſſages of the Lord.* p. 19. and 21.

Which is *Duſt* and *Death*, —*Beaſtly Wares*, &c. *Tho. Lawſon* his *Threefold State of Anti-Chriſt.* P. 9.

Your Original is Carnal, *Hebrew*, *Greek* and *Latin*, and your Word is *Carnal*, the *Letter*. —Their Original is *Duſt*, which is the *Letter*, which is *Death*: —And their *Goſpel* is but *Duſt*, *Matthew*, *Mark*, *Luke*, and *John*, which is the *Letter*. *G. Fox* his *News out of the North.* p. 14.

IV. *Concerning the* Sacraments.

Your *Baptiſm* and *Sacraments*, as you call it, and all your *Ordinances*, and *Churches*, and *Teachings*, it is *Cain*'s Sacrifice. *G. Fox* his *News out of the North.* p 14.

I affirm, —That *Circumciſion* is as much of force as *Water-Baptiſm*; and the *Paſchal-Lamb* as *Bread* and *Wine*. —And we can Teſtifie from the ſame *Spirit*, by which *Paul* Renounc'd *Circumciſion*, that they are to be *Rejected*, as not now *Requir'd*. *W. Penn* his *Reaſon againſt Railing.* p. 108, 109.

To ſay that *Sprinkling Infants* with *Water*—is *Baptiſm* into the Faith of *Chriſt*, this is the *Doctrine* of the *Devil*. *Ed. Burrough* his Works. p. 190, 191.

Their *Sacrament*, as they call it, is *Carnal*, —their *Communion*, *Bread* and *Wine*, it is the *Table* of *Devils*, and *Cup* of *Devils*. *G. Fox* his *News out of the North.* p. 14.

V. *Concerning the* Reſurrection *of the* Body.

If the Compleat Happineſs of the *Soul* reſts in a Re-Union to a Carnal *Body*, for ſuch it is Sown, then never cry out upon the *Turks Alcoran*; for ſuch a *Heaven*, and the Joys of it, Suit Admirably well with ſuch a *Reſurrection*. *W. Penn* his *Reaſon againſt Railing.* p. 138.

If a thing can be the *ſame*, and notwithſtanding *Changed*, for ſhame let us never make ſo much ſtir againſt the Doctrine *Ibid.* p. 134.

ctrine of *Tranſubſtantiation*; for the Abſurdity of it is rather Out-done than Equaliz'd, by this Carnal *Reſurrection*.

Id. In his *Invalidity of* John Faldo's *Vindecation.* p. 369, 370.

I do Utterly Deny, That this Text (1 *Cor.* 15. 44.) is concern'd in the *Reſurrection* of *Man*'s Carnal *Body* at all, —but the Two *States* of *Men*, under the *Firſt* and *Second Adam*; Men are *Sown* into the World *Natural*, ſo are they the *Sons* of the *Firſt Adam*: But they are *Raiſed*, *Spiritually*, thro' him who is the *Reſurrection* and the *Life*, and ſo are they the *Sons* of the *Second Adam*, —who came to *Raiſe up* the Sons of the *Firſt Adam* from their *Dead*, to his *Living*; their *Natural*, to his *Spiritual Eſtate*. But perhaps it will be Objected, that the 47th Verſe, *The Firſt Man is of the Earth Earthly*, and part of the 49th Verſe, *We ſhall alſo bear the Image of the Heavenly*, ſeem to imply a *Bodily Reſurrection*; but let the whole *Verſe* be Conſider'd, and we ſhall find no ſuch thing, *&c.*

Tho. Ellwood in his *Anſwer to* G. Keith's *firſt Narrative.* p. 149.

The *Apoſtle*, (1 Cor. 15. 44.) does not ſay, The *Natural* is made a *Spiritual Body*; or the *Natural Body*, and the *Spiritual Body* is but *one* and the *ſame Body*; but he ſets them in *Oppoſition*, as *Two* diſtinct *Bodies*. The *Body* that is put in the *Grave*, is a *Natural Body*; but the *Body* that is *Raiſed*, is a *Spiritual Body*. —And that none might think this *Spiritual Body* was the *ſame*, he adds, There is a *Natural Body*, and there is a *Spiritual Body*.

Rich. Hubberthorn's Works. p. 119.

His Envy hath Reached to Heaven, to prove, That the Saints in Heaven are not Perfect, but wait for the *Redemption* of their *Bodies*; which now, if People mind the Scripture, there is no ſuch Doctrine in it, as the *Saints* in *Heaven* have not Receiv'd the *Redemption* of their *Bodies*.

Ibid. p. 121.

Theſe are they that ſay, ——That the *Saints* Glorified in Heaven, do yet Hope for the *Reſurrection* of their *Bodies*.

VI. *The* Quakers *make themſelves* Equal *to* God, *and a* Part *of* God.

G. Fox his *Gr. Myſt.* p. 273.

The *Soul* is a *Part* of *God*, for it came out of him; and that which came out of him, is of him.

And

And is not this of *God*'s Being? *Ibid.* p. 180.

Christ brings the *Soul* up into *God*, from whence it came, whereby they come to be *One Soul.* *Ibid.* p. 91.

Who are come up into the Biſhop *Chriſt*, they are *One Soul.* *Ibid.* p. 229.

We are of his *Fleſh* and *Bones*, and have his *Subſtance.* *Ibid.* p. 248.

Chriſt is not *Diſtinct* from his *Saints.* *Ibid.* p. 207.

Chriſt is the *Elect.* *Ibid.* p. 88.

The *Light within* is *Chriſt.* *Ibid.* p. 310.

The *Soul* is not a *Creature*; but *Infinite* in it ſelf, and without *Beginning.* *Ibid.* p. 29. and p. 90.

They that have the *Spirit* of *God*, are *Equal* with *God.*— He that is Joined to the Lord, is one Spirit, there is Unity, and the Unity ſtands in *Equality* it ſelf. *Fran. Howgil's* Works. p. 232.

He that hath the ſame *Spirit* that Raiſed up *Jeſus* from the Dead, is *Equal* with *God.* *Geo. Fox* his *Saul's Errand.* p. 8.

The Righteouſneſs which God effects in us, is not *Finite*, but *Infinite.* *G. Whitehead's Voice of Wiſdom.* p. 36.

VII. *Of* Chriſt's *coming to* Judge *the* Quick *and the* Dead.

What is that *Glory* of the *Father*, in which *Chriſt*'s coming is? Is it *Viſible* to the *Carnal Eye?* And *When* was that *Coming* to be? Is it now to be looked for *Outwardly?*—We acknowledge the ſeveral *Comings* of *Chriſt*, according to the *Scriptures*, both that in the *Fleſh*, and that in the *Spirit.*— But *Three* Comings of Chriſt, not only that in the *Fleſh* at *Jeruſalem*; and that in the *Spirit*; but alſo *Another Coming* in the *Fleſh*, yet to be *Expected*, we do not Read of. *G. Whitehead* his *Light and Life.* p. 41.

Doſt thou look for *Chriſt* as he was Son of *Mary*, to Appear *Outwardly*, in a *Bodily* Exiſtence, to ſave thee? If thou do'ſt, thou may'ſt look until thy Eyes drop out, before thou wilt ſee ſuch an *Appearance* of him. *Id.* His *Nature of Chriſtianity.* p. 29, 30.

And as for that, 1 *Theſ.* 4. 15. concerning the *Coming* of our *Lord* from *Heaven*, which theſe Men aforeſaid, blindly put afar off,—The Saints who then were *Alive* remained unto it: *Id.* With other *Quakers* in their *Brief diſcovery of the Dangerous*

Principles of John Horne. *p. 9.*

it: —So their Converſation was in *Heaven*, [*viz.* a *Heaven* within *them*; for] they did not ſay, their Converſation was at a *Diſtance* off, above the *Clouds*, from whence you look for a *Chriſt*.

George Fox his Great Myſtery. p. 214.

There's none have a Glory and a *Heaven*, but *within* them.

VIII. *Concerning* Government.

[The *Quakers* hold none Lawful, but in their own Hands; for that they only have a Right to *Rule* over the whole *Earth*: And that it is Lawful for them to *Fight* and *Subdue* the *World* under them. And that they *Expect* it.]

A Declaration of the Quakers Sign'd by Ed. Burrough, and 15 of their Principal Leaders, in Name of All the reſt.

We have Choſen the *Son* of *God* to be our *King*, and He hath Choſen *Us* to be His *People*: And he might Command *Thouſands*, and *Ten Thouſands* of his *Saints*, at this Day, to *Fight* in his Cauſe. —For it is His only *Right* to *Rule* in *Nations*, and *our Heirſhip* to *Poſſeſs* the *Uttermoſt Parts* of the *Earth*; tho' for the *Preſent*, we are given up to *Bear* and *Suffer*.

Sam. Fiſher's Meſſages of the Lord. p.32,33.

He [the King of the *Quakers*] in them, and they in him, ſhall *Rule* the *Nations*, with a *Rod* of *Iron*, and *Break* them in *Pieces* as a *Potters Veſſel*.

[*They Introduce* God *ſpeaking thus of the* Quakers.]

Yea, I will never Reſt till I have made All their *Foes* their *Foot-ſtool*: And howbeit the *Powers* of the *Earth* are of *Me*, —I will utterly *Subvert* and *Overturn* them: And bring the *Kingdoms* and *Dominions*, and the *Greatneſs* of the *Kingdom* under the whole *Heaven*, into the Hands of the *Holy Ones* of the *Moſt High*: And give unto my *Son* and his *Saints* to *Reign* over All the *Earth*, and to take All the *Rule*, and *Authority*, and *Power*, that ſhall ſtand up againſt my *Son* in his *Saints*.

A Book that bears no other Title but this, This is only to go amongſt Friends. N. B. It was a

Put on your *Armour*, and Gird on your *Sword*, and lay hold on the *Spear*, and *March* into the *Field*, and Prepare your ſelves to *Battel*; for the *Nations* doth Defie our God, and ſaith in their Heart, *Who is the God of the* Quakers, *that we ſhould Fear Him, and Obey His Voice?* Ariſe, Ariſe, and

ſound

ſound forth the Everlaſting Word of *War* and Judgment, in the Ears of All *Nations*: Sound an *Allarum*, and make their Ears to Tingle. Our Enemies are whole *Nations*, and Multitudes in Number, of a *Rebellious* People, that will not come under *Our Law*: Which Ariſe up againſt Us, and will not have Our *King* to *Reign*, but *Trample* His *Honour* under Foot, and *Deſpiſe* His *Law*, and His *Statutes*, and count His *Subjects* as *Slaves*, and *Bondmen*. Stand upon your Feet, and Appear in your *Terror*, as an *Army* with *Banners*; and let the *Nations* know your *Power*, and the *Stroke* of your *Hand*: *Cut down* on the *Right* Hand, and *Slay* on the *Left*; and let not your *Eye* Pity, nor your *Hand* Spare; but *Wound* the *Lofty*, and *Tread* under *Foot* the *Honourable* of the *Earth*: And give unto the Great *Whore* Double, and give her no Reſt Day nor Night; but as ſhe hath done, ſo let it be done unto her, and give her Double into her Boſom; as ſhe hath loved *Blood*, ſo give her *Blood*, and *Daſh* her *Children* againſt the *Stones*. And let none of the *Heathen Nations*, nor their Gods *Eſcape* out of their Hands, —but *Lay Waſte* the *Fenced Cities*, and *Tread down* the *High Walls*; for We have *Proclaimed* Open *War* betwixt *Michael* Our *Prince*, and the *Dragon*. Your *Captains* are *Mighty Men*, and your *Leaders* are Skilled to Handle the *Sword*, and they are Riding on before you. Ariſe Worm *Jacob*, and fear not, but *Threſh* the *Mountains* to *Duſt*; for God hath given *Thee* the *Power* of Thy *Enemies* to *Tread* upon, and they ſhall *Fly* before Thee, and ſhall *Fall* by Thy *Sword*. ——Therefore all ye *Lambs* of my *Father*, and ye *Camp* of the *Lord's Hoſt*, wait upon Him to Fulfil His Will, for He hath put into your Hearts to Make *War* in Righteouſneſs againſt the *Beaſt*, and the *Falſe Prophet*. ——Thou *Beaſt*, upon which the *Falſe Prophet* Sits, whom thou Upholdeſt by thy *Law*; —Of thy *Sin* there is no *Forgiveneſs*, and of thy *Torment* no *Remiſſion*. Over you do we (and ſhall for ever) Rejoice and Sing, and over your *God*, and your *King*, the *Dragon* that Old *Serpent*, &c.

Secret of their *Government*, not fit to be *Divulg'd*. It is Subſcrib'd, the Firſt Part by *Fra. Howgil*; the Second by *Edw. Burrough*, which he Directs, *To the Camp of the Lord in* England. And is Printed in his Works. *p.* 64. But the Firſt Part by *Howgil*, with that Title, *This is only to go amongſt the Friends*, is left out.

Your

Ed. Burrough his Trumpet of the Lord, Sounded, or Fearful Voices of Terrible Thunders, uttered from the Throne. ——Declar'd and Written by a Son of Thunder. ——By Order and Authority given unto me (says he) by the Spirit of the Living God. ——Given under my Hand, and Sealed by the Spirit of the Eternal God. p. 96. of his Works.

Your *Despised Government* shall *Rule* over *Kingdoms*, and your *Laws* shall All the *Nations* of the *Earth* become Subject unto you.

Pag. 111. —Therefore you will be Honour and Exalt, and will
Pag. 113. Establish your *Kingdom* in Peace for ever. —All the *Dominions* of the World are not Equal in Treasure and Wisdom unto Thee. —Call upon thy God, and awake Him to *Vengeance*, to *Smite* and *Slay* thy Adversaries, and to Consume their Habitations from off the Earth, who have been too strong for Thee. —All the *Princes* of the *Earth* Contemn Thy *Law*, and count the *Sons* of Thy Chosen Heritage, as *Slaves* and *Bondmen*, and Decree Unrighteous *Decrees*, and Seal them in the *Pit* of their *Unbelief*, upon the *Mountains* of their *Rebellion* against thee. How long Lord? How long? —Thy *Host* and *Chosen* wait for Commission from Thee, to do Thy Will: —And thy *Camp* wait to see the Honour of *Kings* and *Princes* Overthrown by Thee, *&c.*

Ibid. p. 101. Some of you were *Teachers* for the *King*, and *Bishops*, and were Ordained by their *Law*; and your Prayers have been to your *Idol God*. —The *Beast* is Risen in Defence of you already; and you pray to your *Dead Gods*, and *Preach* to your Ignorant People against My *Heritage*. —Your *Rebellion* is the *Sin* of *Witch-craft*. —*Blood* shall you have to *Drink*. —My *Plagues* shall Remain with you upon the *Earth*, and follow you to the *Lake*, &c.

IX. *Concerning* Kings *and* Kingly *Government.*

G. Fox his Several Papers. p. 8, 9, 16. Will these that are true *Christians*, have any more *Kings* among them but *Christ*? —That is the *False Church* that doth not Live—upon the *Heads* of the *Kings*: —Many cry for an *Earthly King*,, and will have *Cæsar*, and is not this this the same Nature the *Jews* was in? And do not they

they in this Crucifie *Jesus?* All *Kings* and *Emperors* have sprung up in the *Night*, since the Days of the *Apostles*, among the *Anti-Christs*. ——These *Kings* are the *Spiritual Egyptians*, got up since the Days of the *Apostles*. You never read of any *King* among the *Christians*, but among the *Apostates*, since the Days of the *Apostles*. These *Christians* that will Doat so much of an *Earthly King*, are *Traytors* against *Christ*.

There is that Nature wou'd have an *Earthly King* to *Reign*, in which Nature Lodgeth the *Murtherer*. *Id.* His *A word from the Lord.* p. 15.

The *Lord* will *Cleanse* the *Land* of you (*Rulers*, *Priests*, &c.) and not any that Rejects *Christ* shall *Rule* in *England*. *Discovery of the Enmity.* p. 59.

The *Lord* is Risen to *Overturn*, *Overturn*, *Kings* and *Princes*, *Governments* and *Laws*. —And there shall be no *King* Ruling, but *Jesus*; nor no *Government* of Force, but the *Government* of the *Lamb*. *Ed. Burrough* his Works. p. 244.

The *Quakers* are Rais'd of the Lord, even *Contrary to All Men*, and they cannot seek to any *Outward Authority*, but to the *Lord* Alone. *Ibid.* p. 507.

X. *Concerning* Parliaments.

Many are so Doating on the Name of a *Parliament*, as tho' it were Essential, and Cries up the *Priviledge* of *Parliament*. But if they will not hearken to the Voice of their *Masters*, the *People*, but may be call them *Rebels* and *Traytors*, if they shou'd be turn'd out, *&c.* *Fran. Howgil* his Works. p. 5.

XI. *Of the* Lords.

What a *Dirty*, *Nasty* thing it wou'd have been, to have heard talk of a *House* of *Lords* amongst them. *G. Fox* to the *Council of Officers.* p. 7.

XII. *Of the* Commons.

A *Parliament* Chosen by the *Voices* of the *People*, are not like to Govern for *God*, or the *Good* of his *People*. *G. Fox* jun. his Works. p. 87, 88, 89, 91.

The Chusing of *Parliament Men*, according to the Cu-

ſtom of *England*, which is call'd its *Birth-right*, ſtands in Reſpect of Perſons, and not in Equality.

pag. 92, 93. We ſee, the People have been in Great Blindneſs, in Contending for *Parliaments* ſo Choſen.

pag. 150. Seeing the *Righteous* are *fewer* in Number than the *Unrighteous*; and that the *Law-makers* are Choſen by the *Moſt Voices*, and that of the *Richeſt* People outwardly, how are the *Righteous* like to be *Preſerved*, in *outward Freedom*, by the *Laws* that are ſo made?

XIII. *Of the* Quakers *rejecting all* Humane Laws *and* Authority, *but* Their own, *which they think to be* Infallible.

Ibid. p. 149. It is *God*'s proper *Right* to give *Laws* unto *Man*: —In this particular alſo, *Man* have ſet himſelf in the Seat of *God*; and ſo have Diſhonoured the one *Law-giver*, by ſetting up *Many* Law-givers.

Ed. Burrough his Works. *p.* 501. Witneſſes we ſtand againſt *Parliaments*, *Councils*, *Judges*, *Juſtices*, who Make and Execute Laws in their Will, over the Conſciences of Men, or Puniſh for Conſcience-ſake: And to ſuch *Laws*, *Cuſtoms*, *Courts*, or Arbitrary Uſurped *Dominion*, we cannot yield our *Obedience*.

Ibid. p. 861. Both the *Law-makers*, and the *Judges* of the *Law*, muſt be *Infallible* in *Knowledge* and *Judgment*, in this Caſe, (of Hereſie) otherwiſe the *Law* made for that Purpoſe, and the *Judgment* given by that *Law*, are both *Falſe* and *Unjuſt*, and not according to *God*, and his *Truth*; but are to be juſtly *Judged* and *Condemned* of the *Lord God*, in his Day and Seaſon.

The Quakers *think that they have this* Infallibility *of* Judgment; *and therefore, that they only have any Right to Judge of* Hereſie, *or to make* Laws.

Ibid. p. 862. Every True *Member* of the True *Church*, —hath *Certainty*, and *Infallibility* of *Judgment*, and *Diſcerning* who are out of the *Truth*, and in the way of *Error*, and are *Hereticks*.

Thou

Thou not being *Infallible*, thou art not in the *Spirit*, and so art not a *Miniſter*, and art not able to Judge of *Powers*, that is not *Infallible*, nor *Magiſtrates*, nor *Kingdoms*, nor *Churches*. *G. Fox his Gr. Myſtery. p. 96.*

XIV. *Of the* Quakers *taking upon them* Authority *to* Abrogate *the* Laws *of the Land; and* Aſſociating *for the ſame, with their* Hands, Lives, *and* Eſtates.

The *Commands* of *Men*, muſt be *Annulled* that takes *Tythes*, and not to be *Obey'd* by them that live in the Covenant of God. *Several Papers, &c. Subſcrib'd by above Seven Thouſand Quakers. p. 3.*

We Declare with our *Hands*, and with our *Lives* and *Eſtates*, againſt the *Miniſtry* that takes *Tythes*, and the *Setters* of them; —And the *Law* that Upholds them. Are not all theſe ſet up by the *Dragon's* Power, the *Devourer*, the *Deſtroyer?* pag. 63. pag. 71.

To you, this is *The Word* of *the Lord God.* pag. 4.

So all the *Preachers* for *Tythes*, and *Money*, and the *Takers*, and *Payers* of *Tythe*, muſt be Teſtify'd againſt in the *Lord's Power* and *Spirit:* —And therefore, in the *Power* of the *Lord*, maintain the *War* againſt the *Beaſts*. [*By the* Beaſt *they mean the* Civil Power *that Supports the* Church, *which they call the* Falſe Prophet, *and the* Whore *that Rides upon the* Beaſt. *This is their Common Dialect thro' all their Writings.*] *G. Fox his Journal. p. 431*

Truth allows no Payment of *Tythes* at all, under the *New Covenant*, but *Condemns* it. —They who Pay *Tythes*, do therein uphold a *Legal* Ceremony, *Abrogated* by *Chriſt*; and thereby Deny *Chriſt* to be come in the *Fleſh*, which is a Mark of *Anti-Chriſt*. *Thom. Ellwood his Antidote againſt Will. Rogers. p. 78.*

[*The Supream Authority of the* Quakers, *the* Yearly Meeting *at* London, *Iſſue their* Orders, *to the* Monthly *and* Quarterly Meetings *in* England, Wales, *and* elſewhere, *in what they call their* Yearly Epiſtle, *to them Directed in theſe Words*] Againſt the Grand Oppreſſion and Anti-Chriſtian Yoke of Tythes, that our Chriſtian Teſtimony Born and greatly Suffered *The Yearly Epiſtle for the Year, 1693.*

fered for, be Faithfully maintained againſt them in all reſpects, and againſt Steeple-Houſes, Rates, or Lays, *&c.*

XV. *Of the* High *and* Divine Authority *which the* Quakers *do Arrogate to* Themſelves. *And that they do intend (when* Able*) to* Root up, *and* Deſtroy *All other* Governments: *And think it not Lawful to* Obey *them.*

The *Yearly Epiſtle* of their *General Aſſembly* at *London*, for the Year, 1675.

It is our *Sence*, *Advice*, *Admonition*, and *Judgment*, in the Fear of *God*, and the *Authority* of his *Power* and *Spirit*, to *Friends* and *Brethren* in their ſeveral *Meetings*, That no ſuch *Slight* and *Contemptible* Names and Expreſſions, as caling *Mens* and *Womens* Meetings, *Courts*, *Seſſions*, or *Synods*. ——That faithful Friends *Papers*, which we Teſtifie have been given forth by the *Spirit* and *Power* of *God*, are *Mens Edicts* and *Canons*. ——That *Elders* in the Service of the Church, *Popes* and *Biſhops*, with ſuch *Scornful* ſayings, be *Permitted* among them; but let *God's Power* be ſet upon the Top of that Unſavory Spirit that Uſes them, *&c.*

[*Here Obſerve*, *Firſt*, *That not only the* Decrees *of their* Judicatures, *the* Yearly, Quarterly, Monthly, *and* Weekly *Second-Days* Meetings, *but the* Papers *and* Writings *of the* Quakers *are Declar'd to be* Given forth by the Spirit and Power of God: *And conſequently to be* Infallible. *And ſo they ſtand by All their* Ancient Teſtimonies.

Secondly, *The Names of* Courts, Seſſions, *or* Synods, Mens Edicts *and* Canons, *the Style of* Elders, Biſhops, *or* Popes, *are thought too* Slight *and* Contemptible, *and* Scornful Sayings *for the much more* Super-Eminent *and* Divine Authority *of the* Quakers! *Who take to Themſelves the* Style *of the* Council *of* Apoſtles, *and ſay*, It ſeemeth good to the Holy Ghoſt, and to Us. *And every one of their Books*, *almoſt*, *is ſaid to have been* Given forth *by the* Eternal Spirit, *by the* Truth *of* God, *the* Wiſdom, *the* Power *of* God, *and the like*; *which you will ſeldom miſs upon the* Title Page *of any of their Ancient Books.*

Will. Penn his *Judas and the Jews*, p. 25.

Thirdly,

Thirdly, *The* Second-Days Meetings, *held every* Week *in* London, *Conſiſts of none but their* Preachers, *or* Miniſters, *as they call them : And theſe, with thoſe above-nam'd, of their* Monthly, Quarterly, *and* Yearly Meetings, *are not for* Worſhip, *but only for their* Government. *Which they keep with their* Doors Shut, *or* Guarded : *And none but whom they pleaſe can have Admiſſion ; which is Expreſly againſt the* Act *of* Toleration, *that Extends only to* Meetings *for* Religious Worſhip ; *and Excludes All from any Benefit by that* Act, *who keep their* Doors Shut *at their* Meetings.]

[*The* Sentence *which the* Quakers *have paſt againſt others, upon this Head, of Setting up a* Government *within the* Government.]

Any *Party* of *Men* under a *Government*, to make *Laws*, not being *Lawfully Authorized* ſo to do, for the *Binding* of *others* ; and thereunto to Require *Obedience*, is the Setting up of *Themſelves* above the *Law*, and *Treading* it under their *Feet* ; and rendring of them, whom they do ſo *Bind*, their *Slaves* and *Vaſſalls* : And ſo is TREASON. *The Weſt Anſwering to the North*, by *Geo. Fox*, and ſeveral other *Quakers*. p. 80.

[*But they think Themſelves to be* Lawfully Authorized, *as being the only* Saints, *who have a* Right *to* Rule, *under their* King : *And to Poſſeſs the* Univerſal Heirſhip *of the* Whole Earth. *For they ſay*,]

The *Quakers* are in the *Truth* ; and *None* but *They*. *The Quakers Challenge*. p. 3.

The *Quakers* are the *Only Miniſters* of *Chriſt*. —All *Sects* are Join'd againſt them. *Gr. Myſtery*. p. 267.

All others are ſo, *i. e. Equivocating, Deluding Hypocrites*, except the *Quakers*. *Ibid.* p. 249.

All *Profeſſors*, *Proteſtants*, and *Papiſts* upon the Earth, are *Ignorant* of *Chriſt*'s Body : ——Therefore be all in the *Enmity* one among another. *Ibid.* p. 158.

And ſo now is All *Profeſſors* and *Teachers* upon the Earth, and *Kings* of the Earth Ravened inwardly from the *Light*, —ſtanding againſt the *Light*, and the *Lamb*, and the *Saints* : ——And are not to be Received into the Houſes of the *Saints*, neither to bid them God ſpeed. *Ibid.* p. 99.

Id. In his *News out of the North.* p. 27. A Day of *Slaughter* is coming upon you, who have made War againſt the *Lamb*, and againſt the *Saints*; for *Deſtruction* you are, the *Sword* you cannot eſcape. And it ſhall be upon you e're long——

Hew down All the *Powers* of the Earth. ——Say *Baal. Baalam* muſt be Slain. All the *Hirelings* muſt be turned out of the Kingdom. —The Sword of the Lord is Drawn againſt you All. You are Ruled by the Prince of the Air, and in the Power of Darkneſs ye ſtand.

pag. 20. And the *Government* ſhall be taken from you Pretended *Rulers*, *Judges* and *Juſtices*, *Lawyers* and *Conſtables*. All this Tree muſt be Cut down; and *Jeſus Chriſt* will Rule *Alone*.

pag. 28. His *Sons* and *Daughters* are going abroad Joyfully, in the Power and Strength of the Almighty. —*Howl*, *Wo* and *Miſery*, all ye *Prieſts*, ye Blind *Prieſts*. —All *Nations*, and *Languages*, *Tongues*, and *Kindreds*, and *People*, *Tremble* before the *Lord*'s *Hoſt*, and the *Lord*'s *Army*.

pag. Dreadful is the Lord and Powerful, who is coming in his Power to Execute true Judgment upon all you *Judges*, and to Change all your *Laws*, ye *Kings*.

pag. 38. And thou *Beaſt* [the *Civil Government*] and *Falſe Prophet* [the *Church*] muſt into the *Fire*. The *Falſe Prophet*, is the Councellor to the *Beaſt*; and the *Beaſt* maintains the *Falſe Prophets*: —Both into the *Pit*, into the *Lake*, and *Fire* you muſt both go. The *Lord* hath ſpoken it.

[*This, with much more to the ſame Purpoſe, is* Apply'd *and* Directed.]

pag. 18. To the *Heads* of this *Nation*; and all the *Dominions* of the *Earth*. And to all who are under the *Dominion* of the *Earthly Powers*, *Nations* and *Kingdoms*, every where in all the *World*. To you All, *Kings*, *Princes*, *Dukes*, *Rulers*, *Judges*, *Juſtices*, *Third-Burrows*, or *Town-Clerks*.

Ed. Burrough his Epiſtle, *To the Camp of the Lord in* England. Only among you [*Quakers*] is God known: —You are God's only Witneſſes: —You are the *Royal* Seed,—whom God hath Choſen to place his Name in, and to take up his Habitation among, above all the *Families* of the *Earth*. —All *Nations*

Nations ſhall call you *Bleſſed.* —O thou *North* of *England!* [Whence *G. Fox* came, and the firſt *Quakers*] out of thee did the *Branch* ſpring, and the *Day-ſtar* Ariſe, which gives Light to all *Regions* round about: —Out of thee, *Kings*, and *Princes*, and *Prophets* did come forth, in the *Name* and *Power* of the *Moſt High*, &c.

None knows aright how to *Govern* others, but them that are themſelves Govern'd by the Lord *Jeſus Chriſt:* Who are *Anointed* to *Govern*, as well as to *Preach*; for the *Spirit* of *Government* is a *Pure* and *Majeſtical* Gift of *God*, &c. *Id.* His *Defence of the True Church of the Quakers.* p. 19.

Such as Believe not in the *Light*, ſuch was not to be *Obeyed.* *G. Fox* his *Viſitation to the Jews.* p. 35.

XVI. *Their* Treatment *of* Kings.

You and Your *Kings*, and Lordly Power, (by which you thought to Exerciſe Lordſhip over my Heritage) ſhall be *Enſlaved* by the *Devil*, in the *Pit* of *Darkneſs*, in *Everlaſting Bondage*, where *He* ſhall *Reign* your *Lord* and *King* for *Evermore.* *A Trumpet of the Lord,* —*Or Fearful Voices of Terrible Thunders, Uttered from the Throne.* —*Declared and Written by a Son of Thunder. Edw. Burrough* in that *Chapt.* Directed thus, *To all you who are or have been always Enemies to the very Appearance of Righteouſneſs, who are called* Delinquents *and* Cavaliers. *An.* 1655. But in the Reprinting of *Burrough*'s Works, *An.* 1672. this whole *Chapter* is left out; tho' ſaid to be, *By Order and Authority given unto me* (ſays *Burrough*) *by the Spirit of the Living God.*

XVII. *Their* Treatment *of the* Clergy, *particularly of the* Church *of* England.

The *Idle*, *Gormandizing Prieſts* of *England*, run away with One Hundred and Fifty Thouſand Pounds a Year, under Pretence of God's *Miniſters.* —No ſort of People have been ſo *Univerſally*, thro' *Ages*, the very *Bane* of *Soul* and *Body* of the *Univerſe*, as that *Abominable Tribe*, [of *Prieſts*] for whom the *Theatre* of *God*'s moſt *Dreadful Vengeance* is Reſerv'd, to *Act* their *Eternal Tragedy* upon. *Will. Penn*, his *Guide Miſtaken.* p. 18. *An.* 1668.

XVIII. *Their*

XVIII. *Their* Treatment *of the* Diſſenters.

Will. Penn, his *Quakeriſm a new Nick-name, &c.* p. 165.

An *Ill-bred*, *Pedantick Crew*, the *Bane* of *Religion*, and *Peſt* of the *World*, the *Old Incendiaries* to *Miſchief*, and the beſt to be *ſpared* of *Mankind*: Againſt whom the *Boiling Vengeance* of an *Irritated God* is *Ready* to be *Pour'd* out.

Will. Penn, his *Serious Apology*. An. 1671. p. 156.

If the *Quakers* Expreſſions had been *Ten Thouſand* times more *Significant*, *Earneſt*, and *Sharp* againſt that *Curſed*, *Bitter Stock* of *Hirelings*, they had been but *Enough*; and I wou'd then ſay, *Not Enough*, but that the Reverence I bear to the *Holy Spirit*, wou'd oblige me to Acquieſce in whatever he ſhou'd Utter thro' any *Prophet* or *Servant* of the *Lord*, [i. e. *James Naylor*, whoſe *Over-kind Railings* againſt the *Clergy* he Defends.] And we have nothing for them [the *Clergy*] but *Woes* and *Plagues*, who have made *Drunk* the *Nations*, and laid them to *Sleep* on *Downy-Beds* of *Soft*, *Sin-pleaſing Principles*; whilſt they have *Cut* their *Purſes*, and *Pickt* their *Pockets*. *Tophet*'s prepared for them, to *Act* their *Eternal Tragedy* upon: Whoſe *Scenes* will be *Renewed*, *Direful*, *Anguiſhing* WOES, of an *Eternal*, *Irreconcileable Juſtice*.

FINIS.

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